

## To the Reader.

**C**Hristian Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men euery where. Hēce daily arise manifold sinnes against God, and innumerable scandals & grieuances to our brethren. It would make a mā's heart to bleed, to heare and consider howe Swearing, Blaspheming, Cursed speaking, Railing, Backbiting, Slaughtering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and idle talking ouerflowe in all places, so as men which feare God had better bce anywhere, then in the companie of most men. Well then, art thou a man which hast made litle conscience of thy speech and talke? repent seriously of this

sinne and amend thy life, least for  
the abusing of thy tongue thou cry  
with Diues in hell, Send Laza-  
rus that he may dippe the tippe  
of his finger in water and coole  
my tongue. And if thou bee one  
which hast had care to order thy  
selfe in speech and silence accor-  
ding to Gods word, oh, doe it more.  
For what a shame is it, that men  
with the same tongue wherewith  
they confesse the faith and religi-  
on of Christ, should by vaine and  
ungodly speech vitterly denie the  
power thereof? And for thy better  
helpe herein, I haue penned these  
fewe lines following, concerning  
the Gouvernment of the Tongue.  
Use them for thy benefite, and fin-  
ding profit thereby, giue glory to  
God. Cls. Is. XCII. Decemb.  
14.

W. Perkins.

# Of the gouerne- *ment of the tongue.*

## CHAP. I.

*Of the generall meanes of ruling  
the Tongue.*

**T**He gouernment of the tongue is a vertue pertaining to the holy vsage of the tongue according to Gods word.

And for the wel ordering of it two things are requisite : a pure heart, and skill in the language of Canaan.

The pure heart is most necessarye, because it is the fountaine of speech, and if the fountain be defiled, the streams that issue thence cannot be cleane. *Mat. 15. 19.*

And because the heart of mā by nature is the bottōlesse gulfe

of iniquitie, two things are to be knowne: first, howe it must be made pure: and then howe it is alwaies afterward to be kept pure.

The way to get a pure heart is this. First, thou must seriously examine thy life and thy conscience for all thy sinnes past: then with a heauie and bleeding heart confesse them to God, vtterly condemning thy selfe. Thirdly, with deepe sighes and grones of spirit crie vnto heauen to God the father in the name of Christ for pardon, I say for pardon of the same sinnes, as it were for life and death, and that, day and night, till the Lord send down from heauen a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sinnes are done away.

Nowe



Nowe at the same instant in which pardon shal be granted, God likewise will once againe stretch foorth that mightie hande of his, whereby hee made thee when thou wast not, to make thee a newe creature, to create a newe heart in thee, to renew a right spirit in thee, and to stablish thee by his free spirit. For whome he iustificieth, them also at the same time hee sanctifieth.

The purified heart appeareth by these signes. First if thou feele thy selfe to bee displeased at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily sicknesse. Secondly if thou beginne to hate and to flee thine owne personall sinnes. Thirdly, if thou feele a grieve and sorrowe after that

thou hast offēded god. Fourthly, if thou heartely desire to abstaine from all manner of sinne. Fiftly, if thou bee carefull to auoid all occasions and enticements to euil. Sixtly, if thou trauell and doe thine endeaour in euery good thing. Scuenthly, if thou desire and pray to God to wash and rinse thine heart in the bloode of Iesus Christ.

When the heart is pure, to keepe it so is the speciall worke  
*Act.* of faith, which purifieth the  
*19. 15.* heart.

Faith purifieth the heart by a particular applying of Christ crucified with all his merits.

*2. Kin.* Elisha when he went vp and lay  
*4. 24.* upon the dead childe, and put his mouth on his mouth, and his eies upon his eies, and his hands upon his handes, and stretched himselfe

selfe vpon him, the flesh of the  
childe waxed warme. After-Ver. 35.  
warde Elisha arose and spreade  
himselſe vpon him the second  
time: then the childe needſed ſeuen  
times and opened his eies. So  
muſt a man by faith euē ſpread  
himselſe vpon the croſſe of  
Chriſt, applying handes and  
feete to his pierced handes and  
feete, and his wretched heart  
to Chriſts bleeding heart, and  
then hee ſhall feele himſelſe  
warmed by the heate of Gods  
ſpirite, and ſinne from daie  
to daie crucified with Chriſt,  
and his dead heart quickened  
and reuiued. And this ap-  
plying which faith maketh, is  
done by a kinde of reaſoning,  
which faith maketh thus. Hath  
God of his tender mercy gi-  
uen his owne Sonne to be my  
Sa-

Sauour, to shedde his blood for me? and hath he of his mercie granted vnto me the pardō of all my sinnes? I will therefore endeauour to keepe my heart and my life vnblameable that I doe not offend him hereafter in word or deede, as I haue done heretofore.

*The language of Canaan* is, whereby a man endued with the spirit of adoption, vnfaignedly calleth vpon the name of God in Christ, and so consequently doth as it were, familiarly talke and speake with god. This language must needs be learned, that the tongue may bee well gouerned: For man must first be able to talke with God, before he can bee able wisely to talke with man. For this cause whē men are to haue communication one with another,

ther, they are first of all to bee  
carefull that they often make  
their praiers to God that hee  
would guide and blesse them  
in their speeches, as Dauid did,  
*Set a watch, O Lord, before my Ps. 142*  
*mouth, and keepe the doore of my 3.*  
*lips. And againe, O Lord open Ps. 51.*  
*thou my lips, and my mouth shall 17.*  
*shewe forth thy praise.* Where we  
may see, that the mouth is, as it  
were, locked vp from speaking  
any good thing, vntill the Lord  
open it. And Paul hauing the  
gift of ordering his tongue in  
wonderfull measure, yet desi-  
reth the *Ephesians* to pray for *Eph. 6.*  
*him, that utterance might be gi- 19.*  
*uen him, and good reason, be- Pron.*  
*cause God ruleh the tongue. 16. 1.*

## CHAP.

## CHAP. II.

*Of the matter of our  
speech.*

**T**He gouernment of the tongue containeth two parts: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner.

The matter is commonly one of these three: either God, our neighbour, or our selues.

As concerning God, this caueat must be remembred, that the honourable titles of his glorious Maiestie be neuer taken into our mouthes, vnlesse it be vpon a weightie and iust occasion, so as we may plainly see that glorie will redound to him thereby: and for this cause the third commaundement was giuen, that men might not take vp the Name of  
God

*Exod.  
20.7.*

*God in vaine, that is, rashly and lightly.*

And therefore lamentable and fearefull is the practise euery where. For it is a common thing with men to begin their speech, and to place the titles of Gods most high Maiestie in the forefront almost of euery sentence, by saying, *O Lord! O God! O good God! O mercifull God! O Iesu! O Christ! &c.* If a man be to say any thing, he will not say, *Yea*, or *Nay*: but, *O Lord yea*: or, *O Lord nay*. If a man be to reprocue his inferiour, he will presently say, *O Lord haue mercie on vs, what a slowe-backe art thou, what a lie is this, &c.* An earthly Prince, if he should haue his name so tossed in our mouthes at euery word, would neuer beare it, and how shall the euerliuing God

God suffer it? nay, how can he suffer it? I say no more, but thou with thy selfe thinke how: for in the third commaundement the punishment is set downe, *that he will not hold him guiltlesse that taketh his Name in vaine.* And the Angels in reuerence to Gods Maiestie couer their faces, Isa. 6. 2.

Concerning our neighbour, we are to consider whether the thing which wee are about to speake be good or euill.

This beeing weighed, if it be good, and so commendable, then we are readily and cherefully, and that vpon euery occasion to vtter it, especially in his absence, whether he be a friend or a foe: as S. Iohn writeth of Demetrius. *Demetrius* 3. Ioh. (saith he) *bath good report of all* 12. *men, and of the truth it selfe: yea,*  
and



*and we our selues beare record,  
and ye know that our testimonie is  
true.*

As for the euill which any man shall know by his neighbour, he is in no wise to speak of it, whether it be an infirmitie or a grosse sinne, vnlesse in his conscience he shall finde himselfe called of God to speake.

A man is called to speake in three cases: First, when he is called before a magistrate, and is lawfully required to testifie the euill which he knoweth by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or danger that may arise of the euill is to be preuented in others. As a man may say to one well disposed, Take heede of such a mans companie: for he is giuen to such or  
such

such a vice.

To this ende, they of the  
*1. Cor.* house of Cloe doe certifie Paul  
*1.11.* of the disorders in Corinth.

*Gen.* And Ioseph certifieth his father  
*37.2.* of his brethrens slauanders. In this  
 case all treasons are to be reuea-  
 led as tending to the ruine of  
 the whole Common-wealth.

Thus *Elisha* reuealeth the secret  
*2. king.* of the king of Syria.

*6.8.* And if it shall be thought  
 conuenient to mention the euil  
 which we know by any man, it  
 must be done onely in generall  
 manner; the person, and all cir-  
 cumstances which will descric  
 the person, concealed.

Concerning thinges which  
 are secret in our neighbour, we  
 are not to be suspicious, but to  
 suspend both speech & iudge-  
 ment. *Loue suspecteth no euill.*  
*2. Cor.* *13.* *1. Cor.* Iudge nothing (saith Paul) before  
*4.5.* the

*the time, untill the Lord come,  
who will lighten things that are  
hid in darknesse, and make the  
counsell of the heart manifest.*

Augustine hath a good and a *Aug. l.*  
speciall rule to this purpose, *10. con-*  
that there be three thinges of *fess. 23.*  
which we must giue no iudge-  
ment: Gods predestination, the  
Scriptures, and the estate of  
men vncalled.

As touching a mans selfe, he  
is neither to praise nor dispraise  
himselfe. As Salomon saith, *Let*  
*another praise thee, and not thine* *Prov.*  
*owne mouth: a stranger, and not* *27. 2.*  
*thine owne lips.* Yet otherwhiles  
the times doe fall out, that a  
man may vse an holy kinde  
of boasting, especially when  
the disgrace of the person is  
the disgrace also of the Go-  
spell, and of Religion, and of  
God him-selfe: as Paul did,

*Bue*

*2. Cor. But wherein (saith he) any will  
 12. 21. vse boldnes, (I speake foolishly) I  
 will vse boldnesse. They are He-  
 brewes, so am I, &c.*

### CHAP. III.

*Of the manner of our speech,  
 and what must be done  
 before we speake.*

**T**Hus much of the matter of  
 our speech. Now follow-  
 eth the manner.

In the manner of our spea-  
 king three things are to be pō-  
 dered: What must be done be-  
 fore we speake: what in spea-  
 king: what after we haue spo-  
 ken.

Before we speake, confide-  
 ration must be vsed of the thing  
 to be spoken, and of the ende.

*Iam. 1. Iames requireth that men should  
 19. be slow to speake, & swift to heare.*

*Prou. Salomon saith, He that answe-  
 18. 13. reth a matter before he heare it, it*

is folly and shame to him. The mind is the guide of the tongue: therefore men must consider before they speake. The tongue is the messenger of the heart, and therefore as oft as we speake without meditation going before, so oft the messenger runneth without his arrand. The tongue is placed in the middle of the mouth, <sup>a</sup> and it is compassed in with lippes and teeth <sup>a Chry. hom. 22.</sup> as with a double trench, to <sup>ad pop.</sup> shew vs, how we are to vse heed <sup>Ant.</sup> and preconsideration before we speake: and therefore it is good aduise to keepe the keye of the mouth not in the mouth but in the cupbord of the <sup>Lib. de</sup> mouth. Augustine saith well, <sup>nat. &</sup> that as in eating and drinking <sup>grat.</sup> men make choice of meates: so in manifold speeches we should make choice of talke.

Here

Here are condemned idle words, that is, such words as are spoken to little or no purpose. And they are not to be esteemed as little sinnes, when as

*Mat.* men are to giue account of euery  
*12. 36.* idle word.

#### CHAP. IV.

*What is to be done in speaking, and of wisdom.*

**W**Hen we are in speaking, two things are to be practised: first, care must be had of the speech, that it be *gracious*: secondly, it is to be vttered with conuenient bondes of truth.

The speech is gracious, whē it is so vttered, that the graces of God wrought in the heart by the holy Ghost, are as it were pictured & painted forth in the same: for speech is the very image of the heart. Con-

*Col. 4.*  
*6.*

Contrarie to this is rotten *Eph. 4.*  
*speech*, that is, all such talke as is *25.*  
 void of grace, which is the heart *σαπες*  
 and pith of our speech.

And by this it appeareth,  
 that no vice can be named but *Eph.*  
 with disliking: and hereupon in *5.3.*  
 Scriptures when by occasion a *Pf. 16.*  
 vice should be named, in token *4.*  
 of a loathing thereof, the name  
 of the vice is omitted, and the  
 name of the contrarie vertue v-  
 sed in the roome thereof, as in  
 these words: *For Iob thought, It Iob 1.5*  
*may be that my sonnes have sinned*  
*and blessed, that is, blasphemed*  
*God.* This beeing true, then by  
 proportion the visible repre-  
 sentation of the vices of men in  
 the world, which is the substance *1. king.*  
 and matter whereof playes and *21. 10.*  
 enterludes are made, is much  
 more to be auoided.

Gods graces, which we are to  
 shew

shew forth in our communication are these: Wisdom, Truth,  
 1, 2, 3, Reuerence, Modestie, Meeke-  
 4, 5, 6, nesse, Sobrietie in iudgement,  
 7, 8, 9, Vrbanitie, Fidelitie, Care of o-  
 thers good name: & let vs con-  
 sider of them in order.

Wisdome in our speech is a  
 goodly ornament. The Apost-  
 les when they waited for the  
 holy Ghost in Ierusalem, it de-  
 scended vpon thē in the forme  
 of fierie tongues: and then it is  
 faide that *they spake as the holy*  
*Ghost gaue them utterance in A-*  
*pothegmes or wise sentences.* And  
 he that gouernes his tongue  
 wisely *addeth doctrine to the lips,*  
 that is, so speaketh, as that o-  
 thers be made wise thereby.

This wisdome is then shew-  
 ed, when a man can in iudge-  
 ment applie his talke, and as it  
 were in good maner make it fit  
 to

*Act. 24*  
*Timothi-*  
*us sedau.*

*Prov.*  
*6. 23.*



to all the circumstances of persons, times, places, things. *A* foole powreth out all his mind, but *Prov.* a wise man keepeth in till after- *19.11.* ward. *A* word spoken in his place, is like apples of gold with pictures of silver.

Now he that would haue his speech to be wise, must first of all himseife become a wise mā. And the wise man of whome the holy Scriptures speake, is a godly man, and such an one as *Prov.* feareth God: because this feare *1.7.* of God is the *beginning and head Eccles.* of wisdom: as on the contrarie, *12.23.* the foole, whereof the Scrip- *Psf. 14.1* ture often speaketh, is the vn- *and 38.* godly person, that maketh no conscience of any sinne. And *Gen.* indeed such an one is the most *34.7.* senseles foole of all. He that shall euer and anon be casting himselfe into the fire and water, and  
runne

runne vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole or a madde man. Nowe the vngodly man as oft as he sinneth, he endeaouureth as much as in him lyeth to pitch his soule into hell, and whereas he taketh pleasure in sinne, he sports himselfe with his owne destruction.

Furthermore the man fearing god must haue two things in his heart: a perswasion of Gods presence; and Awe.

The perswasion of Gods presence is, whereby a man is cōtinually resolued, that wher-soeuer hee is, he standeth before God, who doeth see euen into the secrets of his heart.

*Act.* This was in *Cornelius*: Nowe  
*80. 33.* therefore, saith hee, we are in  
 Gods

*GODS* presence to heare all things that are commanded thee of God.

Awe in regard of God, is that whereby a man behaueth himselfe reuerently, because he is in Gods presence.

Awe is either in regarde of sinne, or in regard of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For hee feareth God indeede, which is of this mind, that if there were no iudge to condemne him; no hell to torment him; no deuill nor conscience to accuse him; yet he wold not sinne, because gods blessed Maiestie is by it offended and displeased: and if hee had it in his choice whether he wold

B. 1

sinne

sinne or loose his life, he had rather die then willingly and wittingly sinne against God. This awe beeing in Ioseph, was the cause that mooued him not to committe folly with Putiphars wife. *Howe then, saith he, can I doe this great wickednes, and sinne against God?*

*Gen.*  
*39.9.*

Awe in chastisements is, when one humbleth himselfe vnder the mightie hand of God with all meekenesse and patience, when God layeth his hād on him more or lesse. When Shemi came foorth and cursed David, and flung stones at him, what did he? truely he stood in awe of God, and therefore said,

*2. Sam.* *What haue I to doe with you, yee*  
*26. 10.* *sonnes of Zeruiah? for he curseth,*  
*euen because the Lord hath bid-*  
*den him curse David, who dare*  
*then say, wherefore hast thou*  
*done*

done so?

When a man is thus made wise, that is, righteous and fearing God, hee is so guided by the spirit of feare, that he cannot but speake wisely. Salomon saith, *The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh forward things.* And againe, *The heart of the wise guideth the mouth wisely.* Pro. 10.31.

Contrarie to this is fond and foolish talke: an example hereof we haue in Luke, where Pilate wanting the feare of God, saith, *I finde no fault in Christ: let vs therefore chastise him, and send him away.* Whereas he ought to haue reasoned thus, *I finde no fault in him: therefore let vs send him away without chastisement.* Lu. 23.14.

## CHAP. V.

*Of Truth, and of reuerence  
in speech.*

**T**Rueth of speech is a vertue whereby a man speaketh as hee thinketh: and so consequently, hee speaketh as euery thing is, so farre foorth as possibly hee can. It is made a note of a righteous mā, *to speake the trueth frō the heart: & they that deale truly are Gods delight.*

*Pf. 16. 2*  
*Pro. 11*  
*22.*

This is alwaies required in al our doctrines, accusations, defences, testimonies, promises, bargainings, counsels: but especially in Iudges & Magistrates sitting on iudgement seate, because then they stand in Gods stead, who is trueth it selfe.

To this place belongeth *Apollogie*, which is, when a Christian called before a magistrate and straightly examined of his religi-

*Math.*  
*10. 32.*

religion , confesseth Christ boldly , and denieth not the trueth.

Contrarie to this , is Lying, Cogging, Glossing, Smoothing, dissembling: as for example, Gehazi, after he had received money and garmentes of Naaman the Syrian against Elishaes will, he went and stode before his master , who said vnto him , Whence comdest thou, Gehazi? who making it nothing to lie for a vantage, smoothed it over finely, & said, *Thy seruant went no whither.* To the like effect and purpose , report is made of a rich man that had two chests: the one whereof hee calleth *all the worlde*, the other hee calleth his *friende* . In the first hee putteth nothing: in the second hee putteth all his substance. When

1. Kin.

s. 25.

his neighbour came to borrow money, he vseth to answer, truly I haue neuer a pennie in all the world, meaning his emptie chest, but I will see (saith hee) what my friend can doe, looking thereby for interest by the money of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the trueth is, with a purpose to deceiue. Here note that there is great difference betweene these two speeches, *It is an vtrueth; & , It is a lie.* The first may bee vsed when a mā speaketh falshoods. But in vsing the second, wee must be heedie and sparing: for when a man is challenged for a lie, three things are laide to his charge.



charge. I. That he speaketh falsely. II. That he is willing to doe so. III. That he hath a desire & purpose to deceiue.

*Quest.* Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole countrie where we are?

*Ans.* No: Reasons are these.

I. Lying is forbidden, <sup>a</sup>as an ab-<sup>a</sup> *Iam.*  
 homination to the Lord. II. <sup>b</sup>Wee <sup>3.12.</sup>  
 are not to doe any euill that good <sup>Pro.12.</sup>  
 might come thereof. III. He that <sup>22.</sup>  
 lyeth, in so doing conformeth <sup>b</sup>Ro.3.  
 himselfe to the deuill, who <sup>8.</sup>  
 is a <sup>c</sup>Ioh.8.  
 lyar and the father thereof.

*Obiect.* I. Such lying is for <sup>44.</sup>  
 our neighbours good and not  
 against charitie.

*Answer.* No: for <sup>d</sup>charitie re-  
 ioyceth in the truth. <sup>d</sup>1. Cor.

*Obiect.* II. The holy Scrip-  
 tures haue mentioned the lies <sup>13.6.</sup>

*Ans.* Wee must not liue by  
examples against rules of Gods  
word.

*Obiect. III.* Rahab and the  
midwiues of Egypt in sauing  
the spies, and in preseruing the  
Israelites infants vsed lying, and  
are commended for their facts.

*Ans.* They are commended  
for their faith, not for their ly-  
ing. The workes which they  
did, were excellent workes of  
mercy, and therefore to bee al-  
lowed: and the doers failed on-  
ly in the maner of perfourming  
them.

As truth is required in speech,  
so also reuerēce to God & mā.

Reuerence to God is, when  
we doe speake of God and vse  
his titles, that we shew reuerēce  
our selues, and moue reuerēce  
in others. *if thou wilt not keepe*  
(faith

(saith the Lord) and doe all the wordes of this law, (that are written in this booke) & feare the glorious and fearefull Name, **THE Deut. LORD THY GOD**, then 28.58. the Lord will make thy plagues wonderfull.

Here take heede of all manner of blaspheming, which is, when men vse such speeches of God, as doe either detract any thing from his Maiestie, or ascribe any thing to him, not be- seeming him: a sinne of al other to be detested. Reasons. I. A blasphemer is worse then the rest of the creatures: for they praise God in their kinde, and shew forth his power, goodnes, & wisdōe: but he dishonoureth God in his wretched speech. II. He is the mad dog that flieth in his masters face, who keepeth him and giueth him bread. III. Custom

Custome in blasphemies sheweth a mā to be a child of the deuell, and no child of God as yet. A Father lying on his death bedde called the three children to him which he kept, and told them that onely one of them was his own sonne, and that the rest were onely brought vp by him: therefore vnto him hee gaue all his goods; but which of these was his naturall sonne he would in no wise declare. Whē he was dead, euery one of the three children pleaded that he was the sonne, and therefore that the goods were his. The matter beeing brought before a Iudge could not bee ended: but the Iudge was constrained to take this course: hee caused the dead corpes of the father to be set vp against a tree, and commaunded the three sonnes to

to take bowes and arrowes, & to shoote against their father, and to see who coulde come neereſt the heart. The firſt and ſecond did ſhoote at their father and hit him, the third was angrie with both the other through naturall affection of a child to a father, and refuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that hee ſhould haue the goods. The like triall may be vſed to knowe who be gods children. Such perſons with whome blaſpheming is riſe, are very deuills incarnate, and the children of the deuill, who doe rende God in peeces, and ſhoote him through with their *Levit.* darts, as it is ſaid of the E-*21.11.* gyptian when hee blaſphe-*vaijk-* med, that hee *ſmote or pierced kohh.*  
*through*

*through Gods name.* Magistrates and rulers seuerely punish such as shall abuse their names, and they doe it iustly: how much more then should blasphemers of Gods name escape without great punishment.

Againe, here we must be warned to take heed of that customable swearing, and also of periurie. It is a very straunge sinne: for the periured person doth not onely sinne himselfe, but withall he endeauoureth to intangle God in the same sinne with himselfe.

Further, take heed least thou doest either make or recite the ieaistes which are contriued out of the phrases of Scripture: which are very many and very vsually rehearsed in companie.

*Exod.* The oyle wherewith the tabernacle and the arke of the testament

ment and the Priests were anointed, was holy: and therefore no man might put it to any other vses, as to annoint his owne flesh therewith, or to make the like vnto it. Pilate a *Ioh. 19.* poore Painym when he heard *8.* the name of the Sonne of God *was afraid:* and we much more ought to tremble at the word of God, not to make our selues merrie with it. And therefore the scoffing of Iulian the Apostata is very fearefull, who was wont to reach Christians boxes on the eare, and withall, bid them turne the other, and obey their masters commaundement, *Whosoener shall smite Math. thee on the right cheeke, turne to 5. 39.* him the other also. And he denied pay and like reward to his souldiours that were Christians, because he saide he would make

Custome in blasphemies sheweth a mā to be a child of the deuill, and no child of God as yet. A Father lying on his death bedde called the three children to him which he kept, and told them that onely one of them was his own sonne, and that the rest were onely brought vp by him: therefore vnto him hee gaue all his goods; but which of these was his naturall sonne he would in no wise declare. Whē he was dead, euery one of the three children pleaded that he was the sonne, and therefore that the goods were his. The matter beeing brought before a Iudge could not bee ended: but the Iudge was constrained to take this course: hee caused the dead corpes of the father to be set vp against a tree, and commaunded the three sonnes  
to



to take bowes and arrowes, & to shoote against their father, and to see who coulde come neereſt the heart. The firſt and ſecond did ſhoote at their father and hit him, the third was angrie with both the other through naturall affection of a child to a father, and refuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that hee ſhould haue the goods. The like triall may be vſed to knowe who be gods children. Such perſons with whome blaſpheming is riſe, are very deuills incarnate, and the children of the deuill, who doe rende God in peeces, and ſhoote him through with their *Levit.* darts, as it is ſaid of the E-*21.11.* gyptian when hee blaſphe-*vayk-* med, that hee *ſmote or pierced kohh.*  
*through*

*through Gods name.* Magistrates and rulers seuerely punish such as shall abuse their names, and they doe it iustly: how much more then should blasphemers of Gods name escape without great punishment.

Againe, here we must be warned to take heed of that customeable swearing, and also of periurie. It is a very straunge sinne: for the periured person doth not onely sinne himselte, but withall he endeauoureth to intangle God in the same sinne with himselte.

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make

make them fit for the kingdom of heauen, considering that Christ had saide, *Blessed are the poore in spirit: for theirs is the kingdome of heauen.*

Here also men must learne to take heede of all manner of charmes and inchantments, which commonly are nothing els but wordes of Scripture or such like, vsed for the curing of paines and diseases both in men and beaſts. As for example, the first words of Saint Iohns Gospel, *In the beginning was the Word, and the Word was with God, &c.* are vsed to be written in a paper & hung about mens neckes to cure agues. But the truth is, such kinde of practises are deuilish. Patrones of charms hold that in such words as are either diuine or barbarous, is much efficacie. But  
whence

whence is this efficacie? from God? from men? or from the deuill? If it shall bee said from God, we must know that the word vsed in holy maner, is the instrument of God to conuey vnto vs spirituall blessings, as faith, regeneration, repentance: but it doth not serue to bring vnto vs corporall health. Well then, belike words take vertue from the speaker, and are made powerfull by the strength of his imagination. Indeede of this opinion are some physitians, as

• *Auicenna* and *Paracelsus*, who thinke that phantasies is like to the sunne, which worketh on all things to which his beames doe come, and the latter that by

*Parac.  
lib. de  
Tartaro.*

imagination miracles may be wrought. But this opinion is fond, and the reasons alleadged for it are without weight. For i-

ma-

maginations are no things but shadowes of things. And as an image of a man in a glasse hath no power in it, but onely serues to resemble and represent the bodie of a man: so it is with the phantasie and conceit of the minde, and no otherwise. And if imagination haue any force, it is onely within the spirits and humours of a mans owne bodie: but to giue force to worke in the bodies of others it can not; no more then the shadow of one bodie can ordinarily cure the bodie of an other on which it lighteth. Wherefore wordes vsed in the way of bodily cure, be they in themselves neuer so good, are no better then the deuills sacraments: and when they are vsed of blinde people, he it is, that commanding vnder hand, worketh the cure,

cure, and by turning himselfe into an Angel of light, deludes them. But it were better for a man to die a thousand times thē to vse such remedies, which in curing the bodie, destroy the soule.

Lastly, auoide all imprecations and cursings, either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Jewes, who at the arraignment of Christ, cryed, saying, *His bloode be vpon vs and vpon our children:* which imprecation is veresied vpon them til this day. *Mat. 27.25.*

At Newburge in Germanie a certain mother cursed her son, *Lonice-* saying, *Get thee away, I would* *rust theat.* *thou mightest neuer come againe* *hist. prec.* *aline:* the very same day *ept. 4.* he

*Idem.*

he went into the water and was drowned. Againe, a mother brought her child to the Vniuersitie of *Wuttemberge*, by reason he was possessed with an vncleane spirit: beeing demanded how it came to passe, shee answered in the hearing of many, that in her anger shee saide, *The deuill take thee*, and there-upon presently the childe was possessed. And in our countrey men often with the plague, the poxe, the pestilence to their children, their seruants, their cattell: and often it falls out accordingly.

In the daies of king Edward, certaine English souldiours (as I am certainly informed by a witnes then present) beeing by a tempest cast vpon the sands on the coast of France, gaue themselves to praier, and commended



ded their soules to God, as in so great a danger it was meete: but one among the rest, desperately minded went apart and cried out, saying, *O gallowse claime thy right, gallowse claime thy right.* Now the said partie among the rest (as God would haue it) escaped safe to land; and afterward liuing some space of time in France, returned againe to England, where he was hanged for stealing of horses: and thus according to his desire the gallowse claimed her right.

Reuerence to man is in two respects, either because he is created after the image of God, or because he is aboue vs in age, gifts, authoritie.

In the first consideration, men must haue care to giue such names to children as are proper and fit, vsuall & known:  
the

the signification whereof may admonish them of the promises of God, of godlinesse, or of some good dutie. And there be foure allowed endes of giuing names. I. To preferue the memorie of some thing by the name giuen, as Adam, Israel, Isaac. II. To signifie something to come, as Eual, Abraham, Iohn, Peter. III. To preferue the name and memorie of parents and kinred, which was vsed in the birth of Iohn Baptist. This custome may still be retained, if there be any good example in the auncetours that the child may follow. IV. That the life and profession of good men may be reuiued in the renewing of their names.

Here we must take heede, in no wise to giue to children, the proper names or titles of God,

as

as Iesus, Immanuel, &c.

Neither are the professors of the Gospell to be intituled by the names of such as haue bin famous instruments in the Church, as to be called *Calvinists, Lutherans, &c.* Now this I say, that euery one of you saith, *I am Pauls, and I am Apollos, I am Cephas, and I am Christs: is Christ diuided? or was Paul crucified for you? either were ye baptized in the name of Paul?* 1. Cor. 12. 13.

And it is a bolde part of the pestilent generation of papists, who take to them-selues the name of Iesuits, wheras the like name of *Christian* was giuen to the disciples at Antioch not by the deuise of man, but by diuine oracle. Act. 11. 26.

As the changing of the name giuen in baptisme is not to be allowed: so the varying of it according *χρηματισται.* sic Rom. 11. 4.

cording to the varietie of languages (if neither hurt nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and Christ calls Simon his disciple otherwhiles Cephas, otherwhiles Peter. And very worthy diuines in this age, that their writings might be read of the Aduersaries haue in like sort without offence varied their names. Melancthon calls himselfe Dydimus Faventinus, and Melangæus. Bucer intitles himselfe Aretius Felinus: and Theodore Beze once writ himselfe Nathaniel Nezechius.

Reuerence to man as he is superiour, is in vsing fit titles of reuerence. Sara is commended in Scriptures for obeying her husband, & for calling him *Syr.*  
*1. Pet.*  
*3.6.* But excesse must here be auoided,

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*10. 18.*

## CHAP. VI.

*Of Modestie and of Meeknes.*

**M**odesty in speech hath diuers caueats: first if a man speake any thing of him selfe, that is, in his owne commendation, let him alter the person & speake of him selfe as of an other: *I know a man* (saith Paul, speaking of himselfe) *in Christ* 2. Cor. *aboue fourteene yeares agoe, &c.* 12. 2. *which was taken vp into Paradise, and heard wordes which can not be spoken.* And Iohn saith of him

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*Joh.*  
*19.26.* himselfe: *When Iesus saw his mother and the disciple whome hee loved, standing by, &c.* Here take heede of boasting, wherby men imitate the deuill, who said, *All this power will I giue thee, and the glorie of those kingdomes: for that*  
*Lu. 4.6* *is deliuered vnto me, & to whom-soeuer I will giue it.*

Againe, when a man shall haue occasion to speake of his own faults and c rruptions, let him speake the vitermost against himselfe, as Paul called himselfe *the first of all sinners.* But if hee bee to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse: as Paul saith, *I am least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.*

Secondly, in the mentioning of things which mooue blushing, wee are to vse as seemely words as may bee chosen. Gen.

4. 1. *Afterward Adam knew He-  
nah his wife, which conceived and  
bare Caine.* 1. Sam. 24. 4. *And  
when he came to the sheepecoates  
by the way where there was a  
cave, and Saul went in to couer  
his feete, that is, doe his easemēt.*

Meeknes also is required in communication, which is, whē a man vseth curteous and faire speech. *Put them in remembrāce, Tit., &c. that they be curteous, shewing 2. 3. all meekenesse to all men, for wee our selues also were in times past vnwise, disobedient, &c.*

Meekenes and gentlenesse shews it selfe in salutations, Answers, and Reproofes.

For the first, daily experiēce sheweth that it maketh much

C I for

for the maintaining of loue , to call men by their proper names of surnames . And this was a signe of speciall fauour that God called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our Sauiour Christ *Rabbi* : and it was the vsuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Syr.

The formes of salutations are to be after the order practised in Scripture. An angel saluted Gedeon thus : *the Lord bee with thee thou valiant man*. And Boaz came to Bethlehem , and said to the reapers, *The Lord bee with you*: and they answered, *the Lord blesse thee*. And the Angel saluted Marie, *Haile, freely beloved, the Lord is with thee, &c.*  
Christ

*Ind.*

*6.12.*

*Ruth.*

*2.4.*

*Math.*

*20.11,*

*22.13.*

Christ comming among his Disciples, said, *Peace bee among you:* and hee taught them comming to any house to say, *Peace be to this house.*

By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts: as when one meets another, *God saue you:* when one goes away, *God be with you:* in the morning, *God giue you a good morning:* after noone, *God giue you a good euening:* when one is going on his iourney, *God speed your iourney:* when one is working, *God speede you:* in eating, *much good doe it you:* when one hath a newe office, *God giue you ioy of your office:* whē one is sicke, *God comfort you, &c.*

And when children salute their fathers and mothers after this manner: *I pray you father*

C 2

blesse

*blesse me: I pray you mother blesse me:* it is a seemely thing. For God hath made parents to bee the instrumentes of blessing to their children, in nurtering thē and praying for them: as the fift commandement saith, *Honour thy father and thy mother, that they may prolong thy daies.* Nowe they prolong the childrens daies by praying to God for blessinges on them, and by such like duties.

It is an vse in all places, when a man needeth, to salute him by saying, *Christ help you.* But there is no cause why the wordes should then be vsed more then at another time. The reasons are. I. It is an olde custome fetched from the Gentiles before Christ, and hath no ground at all: for they vsed with the like wordes to wish men health, because

cause they thought needling to *Arist.*  
 be a sacred and holy thing: and *hist. a-*  
 because some take it to bee a *nimal. l.*  
 signe of vnhappie and euil suc- *1. c. 10.*  
 cesse, which indeede is other- *& pro-*  
 wise. I I. If there be any danger *bl. sect.*  
 in the braine before needling, *33.*  
 when a man hath needesd the *Plin. l.*  
 danger is past, as learned phisi- *28. c. 2.*  
 tians teach: therefore there is no  
 cause of the vsing such wordes  
 then, more then at coughing.

Against the practise of salu-  
 ting each other, some thinges  
 may be obiected. I. Iohn. epist.  
 2. v. 10. *If there come any vnto*  
*you, and bring not this doctrine,*  
*receiue him not to house, neither*  
*bid him God speede.* *Answ.* This  
 place doth not forbidde com-  
 mon ciuilitie and curtesie of mā  
 to man: but onely familiaritie  
 and acquaintance with here-  
 tickes: yea such acquaintaunce &

familiaritie as may seeme to giue approbation and applause to their badde proceedings. I I. Elisha sending Gehazi his seruāt to lay his staffe on the dead child of the *Sunamite*, bade him if he met any not to salute thē, and if they spake to him not to aunswere them. 2. King. 4. 29. And when our Sauour Christ sent his disciples to preach in Iudea, he bade them *to salute no man by the way*. Luk. 10. 4. *Ans.* The intent of these two places is not to forbid men to salute others, but rather to inioyne Gehazi and the disciples of Christ onely to omit for that time the practise of the duties of common curtesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must bee soft,  
that



that anger bee neither kindled  
 nor increased. *A soft answer put-* *Pro.*  
*teth away wrath, but grievous* *15.23.*  
*wordes stirre up anger.* Nabal by  
 churlish language prouoked *1. Sam.*  
 Dauid to wrath, but Abigail *24.7,8*  
 by the contrarie appeased him.  
*Gedeon spake gently to the men of* *Judg.*  
*Ephraim, when they were an-* *8.3.*  
*grie against him, and appeased*  
*them. For the text sayeth, When*  
*he had thus spoken, then their spi-*  
*rits abated towards him.* There-  
 fore Salomon saith well, *A ioy*  
*commeth to a man by the answer*  
*of his mouth, but howe good is a*  
*word in due season.*

Nowe if any shall raile on vs,  
 our dutie is, not to raile againe.  
*Blesse them that persecute you,*  
*Blesse, I say, and curse not. Be cur-* *Ro. 12.*  
*teous, not rendring euill for euill, 14.*  
*neither rebuke for rebuke, but co-* *1. Pet.*  
*trariwise blesse, knowing that yee* *3.4.*

*be therunto called, that you should  
 be heires of blessing. This thing  
 was notably practised by Da-  
 uid. Psal. 109. 4. For my frend-  
 shippe they were mine aduersaries,  
 but I gaue my selfe to praier. And  
 therefore in this case, either si-  
 lence is to bee vsed, or at the  
 most onely a iust and manifest  
 defence of our innocency to be  
 made. Ezechias commaunded  
 the people to be silent, and not  
 to say any thing to the speech  
 of Rabfachai, nowe flattering,  
 nowe threatning. When Eli  
 spake hardely of Anna, and  
 bade her put away her drun-  
 kennesse, shee answered, Nay,  
 my Lord; I am a woman troubled  
 in spirit, I haue neither drunke  
 wine nor strong drinke, but haue  
 poured out my soule before the  
 Lord. Thus Ioseph cleeres him-  
 selfe, saying, I haue done nothing  
 wherefore*

*2. Kin.  
 18. 36.*

*1. Sam.  
 1. 15.*

*Gen.*

*15.*

wherefore they should put mee in  
 the dungeon. And Daniel to Na- *Dan.*  
 buchodonosor : Vnto thee , O *6.22.*  
 king, haue I done no hurt . And  
 our Sauour when the Iewes *Ioh.8.*  
 said vnto him, Say wee not true, *48,49.*  
 that thou art a Samaritane and  
 hast a denill ? answered, I haue  
 not a denill , but I honour my fa-  
 ther, and ye haue dishonoured me.  
 And Paul beeing to make an  
 Apologie for himselfe , begins  
 thus: *Men and brethren , I haue Aet.*  
*in all good conscience serued God 23. 1,*  
*till this day.*

Now when a man hath thus  
 cleared himselfe , though his  
 owne worde in his owne be-  
 halfe take no effect, yet let him  
 patiently commit his cause to  
 God, who in time will mani-  
 fest the truth, & bring it to light:  
 as Dauid did , *Iudge me , O god Ps. 26.*  
*(saith hee) for I haue walked in*  
*mine*

*mine innocencie. And againe, the  
 Ps. 37. wicked watcheth the righteous, &  
 32, 33. seeketh to slay him: but the Lord  
 will not leaue him in his hand, nor  
 condemne him when hee is ind-  
 ged.*

*Gal.  
 6.1.*

Meekenesse in reproofe is,  
 when any shall admonish his  
 brother of any fault for his a-  
 mendment, with the like mode-  
 ratio that Chirurgians vse, who  
 beeing to set the arme or legge  
 that is forth of ioynt, handle it  
 so tenderly, that the patient shal  
 scant feele when the bone falls  
 in againe. This counsell Paul  
 giueth: Brethren, if any man bee  
 fallen by occasion into any fault, ye  
 which are spirituall, restore such a  
 one (or set him in ioynt againe)  
 with the spirit of meekenesse. This  
 was practised by Abraham to-  
 wards Lot, when their heard-  
 men were at variance, saying,  
 Let

*Let there be, I pray thee, no strife  
betweene thee and mee, neither  
betweene mine heard-men and  
thine: for we are brethren.*

*Ge. 13.*

*8, 9.*

And this is done 4. waies.  
First, when we reprove a man  
generally, as Nathan did Dauid  
by a parable. Secondly, when in  
the roome of a reproofe wee  
put an exhortation: in the ex-  
hortation insinuating an ob-  
lique reproofe, as when a man  
shall sweare in his talke, I, shall  
not neede alwaies to say, *Ye doe  
very ill to sweare, and so to disho-  
nour God:* but, I will lappe it vp  
in the forme of an exhortation,  
as pills are lapt in sugar, by say-  
ing, *Yea and nay, yea and nay shal  
serue among vs. Rebuke not an el-  
der, but exhort him as a father, &  
young men as brethren,* saith Paul  
to Timothie. Thirdly, when  
the reproofe is propounded *s. 1.*

*1. Sam.*

*12.*

*1. Tim.*

in

- in a mā's own person as though he were faultie which reproofeth. Paul practised this: *Now these things, brethren, (saith he) I haue figuratiuely applied to mine owne selfe and Apollos for your sakes, that ye mighe learne by vs, that no man presume aboue that which is written.* Fourthly, when the fault is directly reprooued, but yet partly with prefaces, that we doe it of loue, that we wish well to the partie, that we
1. Cor. 6. speake as considering our selues, that we also are in daunger of the same fault: and partly by framing the reproofe out of the word of God, that the partie may see himselfe, rather to be reprooued by God, then by vs: after this manner the inferiour may admonish his superiour, especially when there is no other way of redresse, and he

he is to listen, yelding himselfe tractable. Naaman is aduised by his seruant, who saide, *Fa- 1.king. ther, if the Prophet had comman- 5.13. ded thee a great thing, wouldest thou not haue done it: how much rather then, when he saith to thee, Wash, and be cleane? Then went he downe and washed himselfe seuen times in Iordan.*

When any shall in this manner be admonished of a fault, they are to yeelde themselues tractable and thankfull & heartily gladde of so good a friend. Notable is the speech of the Psalmist: *Let the righteous smite me, it is a benefite: and let him reppone me, it is the chiefe oyntment, let it not be wanting to my head.* And Salomon saith, *A reproofe entreth more into him, that hath understanding, then an hundreth stripes into a fool.* And,  
Open

*Psal. 141.5. Prou. 17.10.*

*Prou. 27.5. Open rebuke is better then secret loue.*

## CHAP. VII.

*Of Sobrietie, Vrbanitie, Fidelitie,  
and care of others good  
name.*

**S**Obrietie in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as he can, by saying as little as may be, if the thing be euill: or by interpreting all in better part, if the speech or action be doubtfull. Therefore doe thus: despise not thy neighbour, but thinke thy selfe 'as' bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good: or if the deede be euill, thinke it was done of ignorance: if thou canst no way  
excuse



excuse him, thinke some great temptation befell him, and that thou shouldest be worse, if the like temptation befell thee: and giue God thanks that the like as yet hath not befallen thee. Despise not a man beeing a sinner, for though he be euill to day, he may turne to morrow.

Here is condemned all headie and rash iudgement, where-  
 by mē make things either worse *Math.*  
 thē they are, or else they take & *7. 1.*  
 turne all thinges to the worse  
 part. Thus the deuill dealt with  
 Iob, saying, *Doth Iob feare God*  
*for nought, &c. but stretch out* *Iob 1.*  
*thine hand now and touch all that* *9. 1.*  
*he hath, to see if he will not bla-*  
*spheme thee to thy face.* Such was  
 the dealing of Doeg with Da-  
 uid. *I saw the sonne of Ishai (saith*  
*he) when he came to Abimelech* *1. Sam.*  
*the sonne of Ahitub, who asked* *22. 9.*

conn-

counsell of the Lord for him, and gaue him victualls, and he gaue him also the sword of Goliath the Philistim. Here the backbiter concealeth the necessarie circumstances, whereby Abimelech might haue bin excused, as that Dauid asked bread bee- ing hungrie, and that he tolde not Abimelech that he was out of Sauls fauour: but he turneth all his speech to this ende, to bring the Priest into suspition with Saul.

*Math.*  
*11.19.* Thus the Pharises dealt. *Iohn*  
*came neither eating nor drinking,*  
*and they say he hath a deuill. The*  
*Sonne of man came eating and*  
*drinking, and they say, Behold, a*  
*glutton, and a drinker of wine,*  
*and a friende of Publicanes and*  
*sinners.*

Contrarie to this Sobrietie is  
Flatterie, whereby for hope ei-  
ther

ther of fauour or gaine, men,  
 & especially such as are of dig-  
 nitie and place, are soothed vp  
 in their sinnes, and extolled a-  
 boue measure, euen to their fa-  
 ces. As when Herod arayed in  
 royall apparell, and sate on the  
 iudgement seat, and made an o-  
 ration, the people gaue a shout,  
 saying, *The voice of a god, and not* *Act. 12.*  
*of a man.* But marke what Salo- *22.*  
 mon saith, *He that praiseth his* *Prou.*  
*friend with a loude voyce, rising* *27. 14.*  
*earely in the morning: it shall be*  
*counted to him for a curse.* One  
 beeing asked which was the  
 worst of all beasts, answered,  
 Of wilde beasts, the tyrant: of  
 tame beasts, the Flatterer. And  
 an other saide, that Flatterers  
 were worse then crows: for  
 they eate onely dead carrion,  
 these feede on liuing men.

And

*Pf. 54.  
11.*

*Math.  
24. 16.*

And of all kinde of flatterie, that is the worst, when a man shall speake faire to his neighbours face, and praise him; but behinde his backe, speake his pleasure, and euen cut his throat. Dauid complaineth of his familiar friend, that *the wordes of his mouth were softer then butter, yet warre was in his heart: that his wordes were more gentle then oyle, yet they vvere swordes.* The Pharises behinde Christs backe tooke counsell how they might intangle him in talke; but before his face they say, *Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.*

Urbanitie is a grace of speech, whereby men in seemely manner vse pleasantnes in talke for

re-

recreation, or for such delight  
as is ioyned with profite to the-  
selues & others. The Preacher  
saith, *There is a time to laugh, and Eccles.*  
*a time to weepe. When the Lord 3.4.*  
*brought againe the captiuitie of Ps. 126.*  
*Sion, vve vvere like them, that 1,2.*  
*dreame. Then was our mouth fil-*  
*led with laughter, and our tongue*  
*with ioy.*

Now this mirth must be ioyn-  
ed with the feare of God, o-  
therwise Salomon saith well, *I Eccles.*  
*haue saide to laughter, thou art 2.2.*  
*madde: and of ioy, what is that*  
*thou doest? And Christ saith,*  
*Woe to you that now laugh, for ye Luk 6.*  
*shall weepe. Secondly with com- 25.*  
passion and sorrow for Gods  
people in affliction and misery.  
*They drinke wine in bowles, and*  
*annoint themselves with chiefe*  
*oyntments, but no man is sorie for Amos*  
*the affliction of Ioseph. Thirdly, it 6.6.*  
must

must be sparing and moderate.

2. *Tim.* Paul condēneth such as are lo-  
uers of pleasures, more thē of God.

3. Fourthly, it must be void of the  
practise of sinne. Moses is com-

*Heb. 11* mended that he refused the plea-  
sures of sinne.

The vsuall time of mirth is

*Judg.* at meates. And here Samsons

14. 12. practise may be followed, who  
at his marriage feast propoun-  
ded a riddle or hard question  
to his friends. And Ambrose  
thinketh that he did this to stop  
the mouthes of talkers, and to  
occupie their wits.

Withall it must be remem-

*Luk.* bred to be a Christian dutie, c-

11. 37. uen at the table to maintaine

& 14. talke of religion, and of duties

1. and of godlines, after the practise of

22. 15. our Sauour Christ: though

*Apol.* many vpon little ground think

6. 39. otherwise. Tertullian recordeth

of

of the Christians of his time that they vsed in their loue-feasts to talke together, as considering with themselves that they had God him-selfe as an eare-witnes to them. Chrysostome on this point saith well. *I*

*would to God (saith he) that in tavernes, and feasts, and at bathes, men would talke and dispute of* *Hom. 2. in 2. Th. 2. cap.*

*hell: for the remembring of hell would hinder a man from falling to hell.* And it was the manner

of the Primitiue Church at dinner and supper to vse the reading of the Scriptures. *When*

*ye come to the table (saith Augustine) heare that which is read according to custome, without any* *Aug. e. Pist. 109.*

*stirre or strining: that your mouthes may not onely receiue the meate, but your eares may hunger after the word of God.*

And this ancient custome is to  
this

this day retained in the Colledges of the Vniuersitie of Cambridge.

And this holy reioycing at meates is specially to be vsed with such as are godly. As Salomon saith, that he *which eateth at the conetous mans table,*

*Prou.*

*23.8.*

*shall vomit his morsells, and shall loose his sweete words.*

The faith-  
ful at Ierusalē did breake bread

*Act. 2.*

*46.*

*together, with gladnes and singlenes of heart.*

*Quest.* Whether iesting be tollerable in any sort, or not?

*Answ.* That iesting which standeth in quippes, taunts, and girdes, which serueth onely for the offence of some, with the delight of others is not tollerable: because *all speech must edifie,*

*Eph. 4.*

*25.*

*and minister grace to the hearers: neither doth it agree with Christian grauitie and modestie.* But



two kindes of iesting are toller-  
 able: the one is moderate and  
 sparing mirth, in the vse of  
 things indifferent, in season cō-  
 uenient, without the least scan-  
 dall of any man, and with pro-  
 fit to the hearers. The second is  
 that which the Prophets vsed,  
 when they iested against wic-  
 ked persons, yet so, as withall  
 they sharply reprocued their *1.king.*  
 finnes. *At noone Eliah mocked 18.27.*  
*them, and said, Crie aloud, for he 2.king.*  
*is a god: either he talketh or pur- 2.23.*  
*sueth his enemies, or is in his iour- Isa. 14.*  
*ney, or it may be he sleepeth and 11.*  
*must be awaked.*

As for laughter, it may be v-  
 sed: otherwise God would ne-  
 uer haue giuen that power and  
 facultie vnto man: but the vse *Luk. 19*  
 of it must be both moderate &  
 seldome, as sorow for our sinns  
 is to be plentiful and often.

This

*Joh. 11.* This wee may learne in Christs  
*Hebr.* example, of whome wee reade  
*5.7.* that he wept three times at the  
 destruction of Ierusalem, at the  
 raising of Lazarus, and in his  
 agonie: but we neuer reade that  
 he laughed. And specially re-  
 member the saying of Chryso-  
 stome, *Sirifus in Ecclesia diaboli*  
*opus est*, that is, to mooue laugh-  
 ter in the Church, is the worke  
 of the deuill.

*Fidelitie*, is constancie in all  
 our lawefull sayings and pro-  
 mises.

*Iam.* A promise is to bee made  
*1.15.* with this condition (if God  
*1. Chr.* will) and then if a man bee pre-  
*13.2.* uented by death, or by any like  
 meanes, he is not to be blamed:  
*2. Cor.* otherwise a mans lawfull word  
*1.17.* and promise bindeth him ac-  
*23.* cording to the will & pleasure  
 of him to whome it is made.

Now

Now if afterward it be hurt-  
full to him that made it, he may  
craue to bee free from his pro-  
mise: and libertie being granted  
take it. But a promise bounde *Pf. 15.*  
with an oath is to bee kept, *4.*  
though priuate hinderances  
followe: yet so, as the Magi-  
strate may order the matter, &  
proceede in equitie, that the  
dammage may bee the lesse.

The last grace which is to  
be vsed in speech, is care of our  
neighbours good name, which  
is farre better to him then great *Pro. 22.*  
*riches.*

Here is condemned the tale-  
bearer, which of an euill minde  
tellet a thing of another, to  
bring him into hatred, or to re-  
uenge himselfe, or to get some-  
thing, which otherwise he could  
not obtaine.

n

| D |

This

*Rom. 1.* This tale hearing is of diuers

30. sorts. One is, when men whisper abroad secretly the fault of another, whereas they shoulde rather admonish the partie, as

*Gen. 9.* *Cham* when he had seene his fathers nakednesse, ran straight

and tolde his brethren. The second, when they adde to or change the thing said or done, as it serueth for their purpose.

Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple which is made with handes, and in three daies build another without hands.* Where first they

change his meaning, for Christ spake of the temple of his bodie. Secondly, they adde to the wordes. For Christ saide not,

*Math.* *I will destroy this temple: but, destroy ye this temple.* Therefore

61. the holy Ghost noteth them with

with the name of *false witnesse bearers*. The third, when men surmise, and tell that which was neuer done. When Ieremie was going out of Ierusalem to the land of Benjamin, and was in the gate of Benjamin, Irijah tooke him, & said, Thou fleest to the Chaldeans. Then said Ieremie, that is false, I flee not to the Chaldeans, but hee woulde not heare him. The fourth is the couloured tale-bearing, when one speaketh euill of another, with fine prefaces and preambles, faining that hee is very sorrie that his neighbour hath done such or such a thing: that he speaketh it not of malice but of a good minde: that hee is constrained to speake: but he speaketh not all hee coulde speake: that the partie to whom

*Ier. 37.**13.*

Vpon  
Psal.  
15.3.

the tale is tolde must keepe it secret. Luther writeth of this fault very well. *This vice (saith he) whereby wee tell abroad the things which we heare of others, and take them in worse part is very rife, and of great force to sowe discordes: the rather, because it often shewes it selfe vnder the pretence and name of counsell and good aduise. And it is a notable wisard for a tale-bearer, to transforme himselfe into an angell of light, and vnder zeale of Gods glorie to accuse his neighbour of heresie, error, and wicked life.*

*Therefore the Prophets meaning is, that we should conceale the evils that be in our neighbour, and not speake them to others, though he be an enemy and deserue it at our hands, and only speake of those good things in him, which seeme to preserue concord: for this we wold that men should doe vnto vs. Yea, and let vs take heed that we iudge*

not or condemne any mans saying  
or doing rashly. Augustine saith, *Confes.*  
that this was the care which his l. 9.  
mother had towards her enemies.

To do this is a notable point of iust  
dealing, but indeede there is no mā  
utterly without this fault in this  
life: such is our wretched estate in  
this world. For though some are of  
this minde, that they desire not to  
haue other mens wants told thē,  
and will not take all in worse part,  
yet if they be told & take in worse  
part of others, they can willingly  
heare thē: neither will they checke  
the teller, but suffer bad surmises  
to take place with them. But *Ge- Jer. 40.*  
deliah the son of Ahicā, excelled  
in the contrary vertue, who chose  
rather to hazard his life, then to  
suspect euill by Ismael.

This tale-bearing is the cō-  
mon table talke in England:  
and it is wonderfull to see  
howe those who are otherwise  
godly, are ouertaken with it:

but men must learne to stande more in awe of gods commandement, and also to consider that the same thing a man speaketh of another, commeth home againe by his own doore. Such as vse tale-bearing and backbiting, are by Gods iust iudgement paied home in the same kind: & hereupon Christ saith, *Iudge not that yee bee not indged, for with what iudgement yee indge, yee shall bee indged.* Wherefore when men shall enter any euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember that when gouernoures and magistrates shall vse hard wordes, not in the way of defamation, but for the reproouing of a vice, it is not to  
*Gal. 3. slander: as, O foolish Galatians, O*  
*gene-*



of the tongue.

75

generation of vipars. And Christ *Mat. 3.*  
tearmeth Herod, Foxe.

## CHAP. VIII.

*Of the bondes Trueth.*

**T**Hus much of grace in  
speech. Nowe followeth  
bondes of trueth, whereby the  
trueth of our talke is testified &  
confirmed.

There are three: A simple  
assertion, an asseueration, an  
oath.

A simple assertion, is either  
a simple affirmation, as *yea, yea:*  
or a simple negation, as *nay, nay:*  
And they are to bee vsed onely  
in our familiar and common  
talke. *Let your communication be*  
*yea, yea, nay, nay: and whatsoeuer*  
*is more commeth of euil.*

If the trueth which wee af-  
firme or denie be doubtfull or  
contingent, then such clauses as

D 4            these

these (*It is so, or, it is not so as I thinke, as I remember, as I take it*) are to be added. If one shall say, *It is so*, and afterwards it prooue otherwise, hee receiueth discredit, because hee spake an vntruth. But he if shall say, *I think it is so*, though it fall out otherwise, yet he saueh his credit, because he deceiueth not, but only is deceiued.

An asseueration is a forme of speech whereby one doeth vehemently affirme or denie any thing: as when a man shall say, *Verely, in truth, in very truth, without all doubt, &c.* These and such like are not to be vsed at euery word: but then only when a truth of greater importance is to be confirmed. When the false prophets amōg the Iewes and the priests would not beleeue that Ieremie was sent of God:

God: what faith he? not simply,  
*The Lord hath sent me: but, In*  
*trueth the Lord hath sent mee.*

Our Sauour Christ, when hee  
vsed to speake any waightie  
matter vsed to say, *Amen, amen,*  
*Verely, verely,* which is a plaine  
asseueration: for *Amen* is more  
then a simple affirmation, and  
it lesse then an oath, as the very  
sence of the word doth import:  
which is no more, but *Truely,*  
*Certainly.*

The third is an oath, which  
must not be made by any thing  
in heauen or earth, but onely  
by the Name of God alone.

It must bee vsed as the last  
refuge and remedie of all. For  
when any truth of great impor-  
tance is to be confirmed, and al  
signes, euidences, proofes, wit-  
nesses, faile amōg mē on earth:  
then wee may lawefully fetch  
the

the Lord as a witnes from hea-  
uen, who is the knower of all  
trueth.

And in this case an oth may  
bee taken; either publikely be-  
fore a magistrate, or priuately  
among priuate persons, if it be  
done with reuerence and con-  
sideration, as it was betweene  
*Gen.* Jacob and Laban.  
*31.53.*

## CHAP. IX.

*What is to be done when we  
haue spoken.*

**A**FTER a man hath spoken his  
minde, very fewe wordes  
more are to be added. Hee that  
hath knowledge spareth his  
words. *In many words there can-  
not want iniquitie: but hee that re-  
fraineth his lippes is wise.*  
*Prou. 17. 25.*

Hee that speaketh many  
wordes, speaketh either false  
things or superfluous, or both:

as

as when a riuer ouerflowes, the water gathereth much slime; so many wordes many faultes. When a vessel beeing smitten makes a great noise, it is a token that it is emptie : and so the sound of many wordes shewes a vaine heart . The Gentiles haue said, that God gaue a man one tongue and two eares, that he might heare more & speake lesse. Valerius Maximus reporteth of Xenocrates, that being in the companie of some that vsed railing speeches, helde his tongue : and beeing asked why he did so, answered, *That it had repented him that he had spoken, but it neuer repented him that he had helde his peace.* And the prouerbe is, *Hee that will speake what he will, shall heare what he would not.* To the framing of our speech Ambrose requireth  
three

*Offic. l. 1*

three things: a yoke, a ballance, and a metwand: a yoke, to keep it in staied grauitie: a ballance, to giue it weight of reason: a metwand, to keepe it in measure and moderation.

This rule must be practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention*, Philip. 2. 3. Let students and schollers learne to practise this: for what shall another mā's opinion hurt thee, though in reasoning he be not of thy minde in euery point.

Here take heede of the spirit of Cōtradiction, whereby some by thwarting and contradicting euery man, at lēgh prooue either obstinate heretickes, or lewde Atheists, and make no bones to contradict the holy Ghost, and to cal the scriptures  
in

in question, and dispute that there is no God.

Now if a man speake necessarie things, though he continue his speech till midnight, as Paul did, it can not be called *AE.* immoderate or superfluous *20.7.* talke. CHAP. X.

*Of writing.*

**A**L this which is set downe concerning speech, must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of loue, all idle discourses and histories, beeing nothing else but inticements and baits vnto manifold sinnes, fitter for Sodome and Gomarrah then for Gods Church. And it must be followed as well in speaking of latine or any other tongue, as english, which students haue not marked: for whereas they will  
not

not sweare in English, yet in Latin they make no bones of it, saying, *Mehercule, mediũs fidius, adipol, per deos immortales*. And wheras they hold but one God in iudgement, yet in their Latin exercises they speake of *Iupiter* and of the *immortall gods*, after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed or not vse to speake as a Christian, but as Atheists doe? If thou haue many tongues and knowest not how to vse them well: he which hath but his mother tongue, ordering it aright, is a better linguist then thou.

## CHAP. XI.

### *Of Silence.*

**W**ise and godly silence is as excellent a vertue as holy speech: for he knoweth  
not



not how to speak which knoweth not how to hold his tōgue. The rule of our silence must be the law of God. By meanes of which, wise consideration must be had, whither the thing which we haue in minde be for Gods glorie & our neighbours good: which done, we are answerably to speake or to be silent.

Here must be considered the things of which silēce must be vsed, and the persons before whome. The things are many. First, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it must be concealed.

The concealing of the truth is either in whole or in part. In whole, when the speaking of the least word is hurtfull: as for *Aug. l.* example, the father and the son *ad Con-* are both sicke at once: the son *sen.* dieth

dieth first, the father asketh whether his sonne be dead or not: if it be said no, an vntruth is tolde: if yea, then the fathers griefe is increased, and his death hastened: therfore silence is the best. In daies of persecution holy Martyrs haue chosen rather to suffer death then to reueale their brethren, that haue beene of their priuate assemblies with them.

The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tende to the glorie of God. Whē Samuel is sent to annoint Dauid, he answereth the Lord

*8. Sam.* and saith, *How can I goe? for if*  
*16. 1, 2, Saul heare of it he will kill me.*

*3.* *Then the Lord answered, Take*

an heifer with thee, and say, I am come to doe sacrifice to the Lord: and call for Ishai to sacrifice, and I will shew thee what thou shalt doe, and thou shalt annoint vnto me him whome I shall name vnto thee. When Ieremie had shewed king Zedekiah howe hee might escape death, then the king said vnto him, Let no man know of these wordes, &c. but if Ier. 38. the Princes vnderstand that I 24, 25, haue talked with thee, and they 26. come vnto thee, and say vnto thee, Declare vnto vs what the king hath said vnto thee, &c. then shalt thou say vnto them, I humbly besought the king that he would not cause me to returne to Iehonathans house to die there. And afterward he so answered, and the matter was not perceiued. The like was practised by Paul, Act. 23. 6.

Sc-

Secondly thou art to con-  
ceale thine owne secrets. Sam-  
son reuealing his owne secret,  
Iudg. 14. ouerthrow himselfe.  
If thou desire ease by reuealing,  
then tel them but to few, and to  
such as be faithfull.

That which thou wouldest  
not haue knowne, tell no man:  
for how shall an other keepe  
thy counsell, when thou canst  
not doe it. Keepe thy friends se-  
cret likewise, if it be not hurt-  
full: and let ministers conceale  
the sinnes and wants that trou-  
ble the conscience of such as are  
dying. Let magistrates conceale  
things done in the Senate, espe-  
cially concerning warre, least  
they be reuealed to the enemye.

If God bring any straunge  
thing to passe, speake not bold-  
ly of it, but rather in silence  
wonder. Iob at the considerati-  
on

on of Gods maiestie in his  
workes,saith, *Behold, I am vile: Iob 39.*  
*what shall I answer thee? I will lay* 37.  
*my hand vpon my mouth.* Nadab

and Abihu for offering incense  
with straunge fire before the  
Lord, were both destroyed with  
fire, which beeing done, Moses  
tolde Aaron that God would  
be sanctified in them that come  
neare him, and be glorified be-  
fore all the people: and then  
the text saith, *but Aaron helde* *Lev. 10.*

*his peace.* When Peter had 3.  
taught the Gentiles, and after  
returned to Ierusalem, they of  
the circumcision contended  
with him: he then rendereth a  
reason of his fact, which beeing  
made, they were silent. For so *Act. 11.*  
the text is, *When they heard these* 18.

*things, they held their peace, and*  
*glorified God.* When Gods  
iudgements befall men among

vs,

vs, if wee speake any thing wee must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the time of trouble.*

*Pf. 41.  
8.*

Thirdly, the infirmities and sinnes of our neighbours are alwaies to be concealed, vnlesse it be in the case before named, that we find our selues called of

*Prou. 17.4. God to speake. He that couereth a transgression seeketh loue.*

*Prou. 19.11. If God in mercy couer his sinnes, why shouldest thou reueale them. Salomon saith, It is the glorie of a man to passe by an infirmitie.*

Fourthly, all vnseemely matters, all things vnknown, things which concernvs not, things aboue our reach are in silence to be buried.

The persons before whome silence must be vsed, are these.

I. Ma

I. Malignious enemies of religion: Give not that which is holy *Mat.*  
 unto dogs: neither cast your pearles 7.6.  
 before swine This was among  
 the rest one cause of the silence  
 of Christ before Caiphas and *Mat.*  
 Pilate. II. Before Magistrates 27.14.  
 in their open courts: where  
 such as come before them are  
 not to speake till they be bid-  
 den. Then Paul after that the  
 gouernour had beckened vnto *Acts*  
 him that he should speake, answere- 24.10.  
 red. III. In the presence of our  
 elders and betters, who must *Eccclus.*  
 haue leaue and liberty to speake 32.8.  
 first, and must of others be  
 heard with silence. The pra-  
 ctise this was in Elihu to Eli- *Iob* 32.  
 phaz & Bildad. A companie of 6.  
 men (as some say) is like to the *Eccclus.*  
 Alphabet, in which are vow- 7.5.11.  
 els, half vowels, & mates: vow-  
 els are olde men, learned, wise,  
 expert: halfe vowels, are yong

*Tit. 2.*  
*9.*

men and women, who are then  
onely to speake when they are  
asked: mutes, are the same par-  
ties, who being not occasioned,  
are in silence to heare the re-  
beters. And here all seruants and  
children must remember when  
they are iustly reproofed, to be  
silent, and not to answer any  
thing againe. I V. Fooles and  
pratlers are not to be answered,  
vnlesse it be to let them see their  
follicie.

## CHAP. XII.

*An exhortation to keepe the  
Tongue.*

*James*  
*1. 26.*

**T**HUS haue I in part set  
downe how the tongue is  
to be gouerned: and I heartily  
desire, that all Christians would  
put these rules in practise. Rea-  
sons. I. *If any man seeme to be re-  
ligious, and refrain not his tongue,  
he deceiveth himselfe, and his re-  
ligion*



*ligion is in vaine.* II. The man of an euill tongue, is a beaſt in the forme of a man; for his tongue is the tongue of a ſerpent: vnder which lieth nothing but venime and poiſon: *Pſ. 140.* nay, he is worſe then a ſerpent: *3.* for it can not hurt, vnleſſe it be preſent to ſee a man, or to bite him, or to ſtrike him with his tayle: but he which hath not the rule of his tongue, hurteth men as wel abſent as preſent, neither ſea nor land, nor any thing can hinder him. And againe, his throat is like a graue that hath a vent in ſome part, and therefore ſendeth forth nothing but ſtinke and corruption. III. As the holy men of God when *Iſa. 6.* they preached, had their tōgues *6.* as it were, touched with a coale *Mat.* from the altar of God: and as *3. 12.* godly men when they ſpeake  
gra-

gratiously, haue their tongues  
 enflamed with the fire of Gods  
 spirit: so contrariwise, when  
 thou speakest euill, thy tongue  
 is kindled by the fire of hell: and  
*James.* Sathan comes from thence  
 30.6. with a coale to touch thy lips,  
 and to set them on fire to all  
*Chrys.* manner of mischeife. Chryso-  
 79. in stome saith that when men  
*hom.* speak good things, their tongue  
*Mat.* is the tongue of Christ: but all  
 manner of vngodly and cursed  
 speaking is the deuills language.  
 IIII. The moderating of the  
 tongue is a matter of great dif-  
 ficultie. Saint Iames saith, *The*  
*Iam. 3.* *whole nature of beastes and of*  
 7.8. *birdes, and of creeping things, &c.*  
*but the tongue can no man tame:*  
*Hist.* *it is an unruly euill.* Pampus,  
*Tripas.* one without learning came  
 4.8.c.1. to a certaine man for to bee  
 taught a psalme: who when he  
 had

had heard the first verse of the  
38. psalme, *I said, that I will keep  
my waies that I offend not in my  
tongue*, woulde not suffer the  
next verse to bee read, saying,  
this verse is enough, if I coulde  
practise it. And when his tea-  
cher blamed him, because hee  
sawe him not of fixe moneths  
after, he answered that hee had  
not yet done the verse. And  
one that knew him many yeres  
after, asked him whether hee  
had yet learned the verse. I am  
fortie yeres olde (saith he) and  
haue not learned to fulfill it.

Nowe then, the harder it is to  
rule the tongue, the more care  
is to bee had therein. V. The  
straunge iudgements of God  
for the abuse of the tongue, e-  
specially, in blasphemies and  
perjuries are many & fearefull. *Enf. l.*

Three men conspired together *6. c. 8.*

E. I. against

Gods iudg-  
ment for  
the abuse of  
the tongue.

against Narcissus Bishoppe of Hierusalem, a man that ledde a godly and blamelesse life, and they charged him with a most heinous crime: all three affirme their accusation l y oath. The first wisheth, if it were not so, that he were burnt. The secōd, that hee might die of the iau-dise. The third, that hee might loose his eies. Afterward in processe of time, the first had his house set on fire in the night and hee with all his family was burnt. The second had the iau-dise from the head to the sole of the foote, and died thereof. The third seeing what was be-fallen these twaine, repented, & cōfessed the cōspiracie against Narcissus, and yet for al that hee lost his eies.

*Foxe*

*Act.*

*Mon.*

Again in the daies of Q. Marie, as *Iames Abbes* was led by the

the Sheriffe to executiō, diuers poore people stood in the way and asked their almes: hee then not hauing any money to giue them, did pull off all his appa-rell saue his shirte, and gaue it vnto them, to some one thing, to some another: in the giuing whereof hee exhorted them to be strong in the Lord, and to stand steadfast in the trueth of the gospel. While hee was thus instructing the people, a seruāt of the Sheriffes going by, cried out aloude, and blasphemously said: Belceue him not good people, he is an hereticke, and a madde man out of his wit: beleeue him not, for it is heresie that he saith. And as the other continued in his godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations, vntill they

E 2                      came

came vnto the stake where hee should suffer. But immediately after this martyr was bound to the stake and fire put to him, such was the fearefull stroke of gods iustice vpon this blasphemous railer, that hee was there presently in the sight of all the people stricken with a frensie, wherewith he had before railingly charged that good Martyr of God: who in this furious rage and madnesse, casting off his shooes and the rest of his cloaths, cried out vnto the people, and said: thus did *James Abbes* the true seruant of God, who is saued, but I am damned: and thus ranne hee about the towne of Burie, still crying, that *James Abbes* was a good man and saued, but I am damned.

*Aet.*

*Mon.*

*Foxe.*

Againe, children sitting in companie togither, fell into commu-

munication of God, and to reason what God was. And some said one thing, some another: among the rest, one said, He is a good old father: to which another named *Dennis Benfield*, replied with a most outrageous blasphemy: What, he (said shee) is an olde doting foole. But shortly after this young girle was so stricken; that all the one side of her was blacke, and shee became speechlesse, and died.

Again, One *Leauer* a plough *Idem* man, railing. said that hee sawe the enil fauoured knaue *Lattimer* when hee was burned: and also in despite, said, that hee had teeth like an horse. At which time & houre, as neere as could be gathered, the sonne of the said *Leauer* most wickedly hanged him selfe.

*Idem.*

Againe, in the time of king Edward, a young gentleman of Cornwall beeing in companie with other moe gentlemen together with their seruants, beeing about the number of twentie horsemen, among whome this lustie yonger entred into talke, and beganne withall to sweare, and vse ribauld speech, beeing gently reprooued, the yong gentleman tooke snuffe, and said to the reproouer, Why takest thou thought for me? take thought for thy winding sheete: well, quoth the other, amend, for death giueth no warning: for as soone commeth a lambs skinne to the market, as an olde sheepes skinne. Gods wounds (saith he) care not thou for me: raging still in this manner worse & worse in words, til at lēgh passing on their iorny, they



they came riding ouer a great bridge, standing ouer a piece of an arme of the sea, vpon which bridge this gentleman swearer spurred his horse in such sort, as he sprang cleane ouer with the man on his backe, who as he was going, cried, saying, horse and man and all to the deuill.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods pretious blood*, and that for very trifles: beeing often warned by his friendes to leaue the taking of the Lords blood in vaine, did notwithstanding still persist in his wickednes, vntill at the last it pleased God to acite him first with sicknes, and then with death: during which time of the lords visitation, no perswasion could mooue him to repent his fore-said

P. Stubbes  
booke  
printed  
1581.

saide blaspheming, but hearing the bell to toll, did most hardly in the very anguish of his death start vp in his bed, and sware by *Gods blood the bell tolls for me.* Whereupon immediately the blood abundantly from all the ioynts of his bodie, as it were in streames, did issue most fearefully from mouth, nose, wrests, knees, heeles, and toes, with all other ioynts, not one left free, and so died.

These and such like iudgements must be as warnings from heauen to admonish vs, and to make vs afraide of the abuse of the Tongue: especially when it tendeth to the dishonour of God. And we are to imitate the example of *Policarpe* the Martyr, who when he was bidden to take his oath, & curse Christ, answered, *Fourescore and sixe*  
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*FINIS.*




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*FINIS.*

# TWO TREA- TISES.

*f. Of the nature and  
practise of repentance.*

*ff. Of the combat of  
the flesh and spirit.*

A second Edition corrected



Printed by *Iohn Legate*, Printer to  
the Vniuersitie of Cambridge.

1600.